

The Story of Twenty-five Years.

The

MISSIONARY HELPER

Faith and Works Win —

VOL. XXI.

JUNE, 1898.

No. 6

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The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

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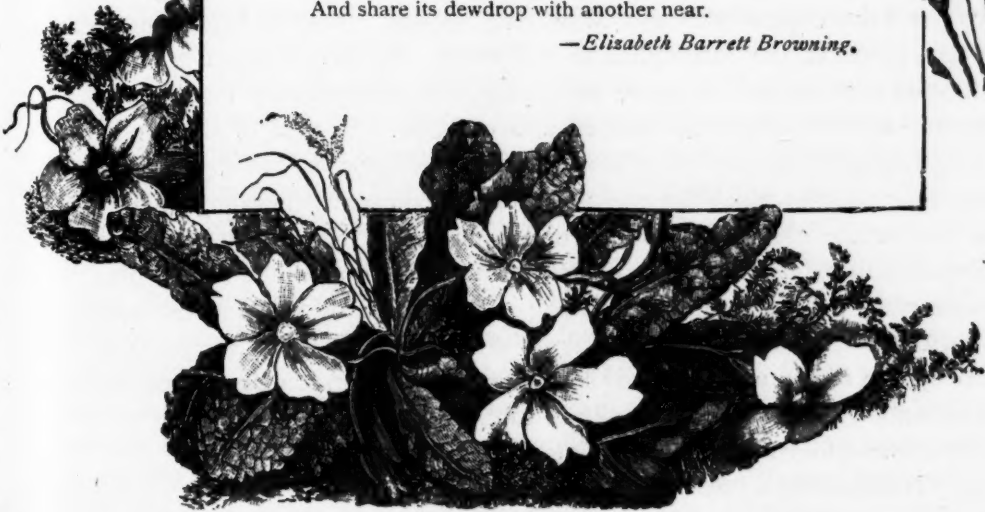
"NOT as I will!" The sound grows sweet
Each time my lips the words repeat.
"Not as I will!" The darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
'Not as I will,' because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfil,
"Not as we will."

—Helen Hunt Jackson.

Working Notes.—The story of the twenty-five years of service of the Woman's Missionary Society is of absorbing interest to its members, many of whose lives have been so closely linked with this organization that its history reads almost like personal experience. The record of the birth, development, and deeds of a body of sincere, progressive, and prayerful workers is always interesting reading; and the study of its joys and sorrows, breadth and limitation, successes and failures, gives practical suggestions to itself and others for future inspiration and warning. Mrs. Davis's excellent paper answers many questions often asked. It should be kept for reference. This anniversary of a quarter of a century of service—fitly recognized by each auxiliary—will give a fine opportunity to become familiar with our early and late history. . . . Especial attention is directed to the "Call to Prayer" from our executive committee. The hour is a critical one. Now, if ever, should all pray that God's will may be done in spite of personal bias in any direction. Those who have carefully read the unification plan (*HELPER*, December, '96, page 360), and the discussions about it in the *Morning Star* and *Free Baptist*, and observed the work of the denomination as carried on through its several organizations, have formed an opinion regarding proposed changes by General Conference and the Woman's Missionary Society. These opinions are positive and conflicting. It is a crucial testing-time; but it

gives a glorious opportunity to prove that people can differ and *keep sweet*, to pray that the best may prevail whether it be my way or another's, and that for the sake of serving we can *stand together*—as our treasurer has said in her "Notes"—that whatever the future method we will loyally support the work and workers dependent upon us. Let our position be whatever it may, it is not a time for inactivity, but a time to continue, "in the name of Christ, forward!" . . . From the Ladies' Aid Society of the First F. B. church, Brooklyn, N. Y., comes a thank-offering of twenty-five dollars, "for the twenty-five years of loyal, efficient service of the F. B. W. M. S. May God continue to bless you in your noble work." . . . The first remittance (\$10) for kindergarten work in 1898 comes from the Junior C. E.'s of Olneyville, R. I. . . . Again we return thanks to Thomas Y. Crowell and Company of Boston for their kindness in making it possible for the *HELPER* to present the portraits of Judson and Mackay. These portraits with many others appear in that book of much in little, "Great Missionaries of the Church." Rev. Francis E. Clark, D. D., says in the introduction to it, "I can scarcely conceive of a more useful book for young people to own and study than this most interesting volume of missionary biography." . . . The July *HELPER* will contain a sketch and portrait of Miss Butts. . . . Mrs. Smith writes that the first train has steamed into Balasore. Note how aptly a native preacher used this innovation for an illustration, as told by Miss Barnes, in the Junior Department. . . . It is a pleasure to learn through the young people's friend, Miss Perkins, that a Young Woman's Christian Association, with a most enthusiastic mission study class, has been organized at the New England Conservatory of Music, and that our little *HELPER* pays it monthly visits. May this band of bright young women be richly blessed in ingathering and outgiving. . . . Miss Scott writes from Sinclair Orphanage after her return from Scotland, "I am feeling much the better for my holiday. Everyone gave me a very hearty welcome back, and the visits paid to school and zenanas these last few days have been full of pleasure, the pupils seemed so pleased to see me again. They have no end of questions to ask. We are very full here at present, but manage all right. The house at the 'Widows' Home' will be ready to inhabit before long. I am fairly into work again and find my hands full, but as I am most in my element when hard at work I feel very happy. I was glad to find Mrs. Smith so well."

Christian work ought not to be more irksome than the activity of a healthy body on a crisp autumn morning. By Christian work we mean any use of the graces God has given us—the sympathies, the encouragements, the helps, the instructions—which we may bestow on others; the self-restraint, the love, the patience, the forbearance, which we may cultivate in ourselves; the faith, obedience, hope, and filial affection which we may foster towards God.—*H. Crosby.*



What are we set on earth for ? Say, to toil ;
Nor seek to leave thy tending of the vines
For all the heat o' day till it declines
And death's mild curfew shall from work assoil.
God did anoint thee with his odorous oil
To wrestle, not to reign ; and he assigns
All thy tears over like pure crystallines
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labor, to their heart and hand
From thy hand and thy heart and thy brave cheer,
And God's grace fructify through thee to all.
The least flower with a brimming cup may stand
And share its dewdrop with another near.

—Elizabeth Barrett Browning.

THE NATIONAL FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

Motto: Faith and works win. Colors: sapphire blue and gold.

THE STORY OF TWENTY-FIVE YEARS.

BY MARY PERKINS DAVIS, PRESIDENT.

IN 1872 the Free Baptist mission in India had been seriously depleted by removals and death. Santals were pleading piteously for a missionary of their "very own." Zenanas had been opened and eager hands beckoned for helpers. To these appeals "lack of funds" was the only reply. A general unrest pervaded the hearts of the women of the denomination. They had no responsibility in this crisis. "Why should not they be as actively engaged as were their predecessors and former coadjutors?" "Could they help these weary burden-bearers?" A conviction, born of steadfast faith and persistent prayer, came to the heart of Mrs. Arcy C. Hayes, Lewiston, Me., that a "Woman's Board of Missions" was a positive necessity and the only proper method by which power and permanency could be secured to a missionary enterprise among Free Baptist women. A brisk correspondence ensued, indicating that a sympathetic chord had been touched in many hearts. Denominational leaders and pastors heartily indorsed the idea, conspicuous among whom were Drs. Day, Hayes, Penney, Knowlton, Bowen, Ball, Cheney, and Fullonton. Two local societies, Lewiston with ninety and Auburn with fifty members, were organized auxiliary to the anticipated woman's board of missions. In response to a call issued in the *Morning Star*, ladies interested in the Free Baptist foreign mission met in connection with the yearly meeting at Sandwich, N. H., June 11, 12, 1873. After a careful interchange of ideas and much prayer a constitution was adopted, with the watchword, "Enlisted for life."

"The Free Baptist Woman's Missionary Society" took its place, June 12, 1873, as a factor in the redemption of the world. It was designed to promote an educated benevolence, to arouse the young, and to develop an intelligent and permanent work of women for women and children. In none of these objects was it infringing upon any other benevolent organizations of the denomination. Recognizing the fact which the physical world is constantly revealing, that great forces are but the aggregate of atoms or atomic forces, this society placed great value upon little things and small efforts. It was based upon the simple plan of an auxiliary in each church, those uniting to form a yearly meeting or association society, all auxiliary to the National Woman's Missionary Society, with a regular system of reporting, by which the corresponding secretary is enabled to know constantly the status of the work in each state.

There were four very emphatic conditions:

1. It should be a home and foreign mission society.

2. It should co-operate with the General Free Baptist home and foreign mission societies.

3. It should have an independent treasury.

4. It should incur no debts.

The close of the civil war, in giving access to a race previously enslaved, left a burden of responsibility upon the hearts of Christians to aid those just released from bondage. The Shenandoah valley, the beautiful valley of Virginia, was assigned to the Free Baptists. Harper's Ferry was selected as the central station. In 1865 Rev. N. C. Brackett, just returned from eighteen months of service in the Christian Commission, was appointed by General Conference to establish schools for freedmen at desirable places throughout the valley. Finding that women were very much more likely to be unmolested than men, to them were assigned schools and evangelistic work, with Mr. Brackett as superintendent, and Rev. A. H. Morrell, whose fervor and hopefulness knew no bounds, as field missionary. In 1867 Anne S. Dudley, who went two years before as teacher to Charles Town, under escort of an officer and guard, and whose thrilling experiences in West Virginia would fill a volume, organized the first Free Baptist church in the Shenandoah valley. In October of the same year Storer college commenced its noble work for the south. Notwithstanding the liberal gifts from the Freedmen's Bureau, of buildings and land from government, a large bequest from John Storer, for whom the institution was named, and resources of the home mission society, the fact was apparent that there were no adequate accommodations for the girls, who were just as eager as boys to avail themselves of the opportunity now offered them for the first time. In 1873 the foundation had been laid for a girls' boarding hall, Miss Dudley having solicited several thousand dollars for this purpose. Four years later an appeal came to the Woman's Missionary Society to help complete the edifice. It had already sent its first home representative as teacher in the college, and was also aiding many of the girls, but with its characteristic seizing of an opportunity it pledged the resources and raised the money. The corner-stone was laid May 30, 1878. The building was dedicated May 30, 1879. While still engaged in making it a suitable home for its occupants, steps were taken to remodel or erect a new school building. With increased energy and faith it pledged to combine its efforts with Mr. Anthony of Rhode Island, who made a memorial offering of \$5000, and to-day Anthony and Myrtle Halls rise upon Camp Hill, Harper's Ferry, as lasting monuments both of individual benevolence and of the early struggles and helpfulness of this society, as well as of a heart quick to conceive and a brain active to formulate plans for the uplift of her sex. To Frances Stewart Mosher belongs the honor of being the chief inspiration to this achievement. Rev. A. H.

Morrell sent the following message: "You will be thankful to know that the funds contributed have proved a very great blessing to the students here, and yet you cannot understand how great unless you could be here and see the practical operation. I bless God to-day for the Woman's Missionary Society. If you never do any more or any better than you have done for this branch of your excellent work, it will pay you for all your toil and endeavor. We did need the money you appropriated so much that I have looked upon it as a special interposition of Providence that your society was inclined to bestow it."

Through the influence of Mrs. Mosher, then editor of "The Myrtle," plans in 1887 were laid by the board of managers, to interest the children of the Sunday schools to aid in furnishing Myrtle Hall and sending a children's missionary to India. Some of these early bands, now constituting the representative young people of the churches to which they belong, have sustained for several years the kindergarten department in India, equipping and sending out its first teacher, besides helping very materially in various other directions, notably in continuing a children's missionary in India.

During the first four years of the existence of this society the *Morning Star* was the avenue through which its methods were made public. As the pages of the *Star* were crowded with other material, and many Free Baptists did not take the paper and so were ignorant of its contents, it was thought a magazine might be published upon such a basis that it could easily gain access to the homes of the women. A committee of five was appointed, who thoroughly canvassed the ground and presented this plan: "If five hundred subscribers can be secured, and fifty persons found who will pledge themselves to pay two dollars a year for five years in case funds are needed for publishing the magazine, we advise making the venture."

The plan was adopted. The committee worked with energy. Most letters brought words of encouragement. One brother, however, kind but of weak faith, wrote that he would give the magazine just five years in which to end its existence. Before the board meeting, a few months later, six hundred subscribers and forty-eight pledges were secured. Among the names suggested for the new magazine were "Missionary Echo" and "Missionary Helper." A publication committee was appointed, and January, 1878, was issued the first number of the bi-monthly MISSIONARY HELPER. For nine years its first editor, Marilla Marks Brewster, fostered this child of her heart with untold care. The list of subscribers constantly increased. Doubts vanished. The pledges were never called for, the magazine from the first more than fulfilling the expectations of its most sanguine supporters. In 1883 it was changed to a monthly. Homes have been visited by this silent messenger where not a word of missionary intelligence was

read before, and hearts have been roused to labor for the Master. Intelligence has joined hands with obedience, showing an increase in satisfactory results.

In 1881 Mrs. M. M. H. Hills commenced "Reminiscences of the Free Baptist Mission in India" as a serial for the HELPER. These were continued for several years, and were of so great value that they were issued by the publication committee in book form in 1885—a gem of its kind, a rare history of the labors of pioneer India missionaries. The copyright of the publication was reserved by the author until 1895, when she presented it to the society.

In 1886, with a view of going abroad, Mrs. Brewster resigned her position, and was succeeded by Emeline S. Burlingame, who served in this official capacity for eight years. Since 1895 Nellie Wade Whitcomb has graced its editorial chair.

The Centennial Conference of Free Baptists at Wiers, N. H., July 23-30, 1880, decided to fix upon some desirable spot, where for rest, recreation, "social, Christian, and general improvement" there might be an annual vacation encampment of Free Baptists. The site selected was Old Orchard, Me. Ocean Park Association was organized Feb. 22, 1881. Its Temple was dedicated Aug. 3 of the same year, in season for a religious assembly to convene a little later, in connection with which was holden the first women's convention of Ocean Park. Each year the mothers often met in council, seeking to plan how they could provide better physical, moral, and spiritual environment for their children, and a "home" for those who might prefer it to the greater publicity of hotel life. As a result the Woman's Bureau of Ocean Park was formed in 1885. A building, originally designed for a hotel, was purchased and remodeled so as to contain commodious reception, lunch, and committee rooms, with office and kitchen attached, the second and third floors to be used for dormitories. It was called "Curtis Home," a memorial of Patience Curtis, the beloved wife of Rev. Silas Curtis, who generously aided the enterprise. This organization was incorporated under the name of The Educational Bureau of Ocean Park in 1887, the very day when the saintly spirit of Clara E. Dexter, its first president,

"took

The one grand step beyond the stars of God,
Into the splendors, shadowless and broad,
Into the everlasting joy and light."

Her serene face as it looks down from the wall of the reception room seems to show a gleam of satisfaction that what she so ardently desired has reached such fruition.

In the committee rooms are taught daily, through the assembly, normal Bible and missionary lessons, with the help of maps, sand-boards, and curios. In the reception room gather old friends from all points of the compass, mission-

aries-elect and on furlough, teachers from Harper's Ferry and strangers, all clustering around the inviting hearth for social intercourse. More recently an adjoining building and grounds were purchased, where, after the most approved methods of cooking, is furnished food for the tables of those who wish it. A well stocked grocery, a lunch room with able assistants for regular or transient guests, and two stories of dormitories make of "Blake Industrial" a very acceptable and attractive feature of Ocean Park. While this bureau has an entirely distinct organization, it was conceived in the consecrated brain and heart of the Woman's Missionary Society, which has approved and upheld it and finds in its success a very efficient auxiliary to its own work, as its stated object is "to promote a knowledge of and obedience to physical, moral, and spiritual laws." This bureau holds an annual convention, during the assembly, in which missions have a prominent place, and subjects pertaining to the highest and best in home life, to personal culture and spiritual growth, are discussed with freedom and force.

Nearly every race on earth was represented in the west, some of whom were as ignorant and degraded as any heathen. Loyal Free Baptists seeking homes in that section saw wide-spread opportunities all about them. These foreigners were open to Christian influences. These uncultivated wastes should be tilled. An appeal came, "Can the Woman's Missionary Society help us?" In 1883, at the annual meeting in Minneapolis, Minn., eastern and western women met in consultation for the first time, and an arrangement was made by which a western committee should have power to aid missionary efforts in that region. It was instructed to secure a woman, as far as possible, for each yearly meeting west of Ohio, who should organize women's societies or do evangelistic work in churches in need of such labor. Workers were appointed and traveled thousands of miles, reclaiming the waste places and strengthening the churches. Special mention should be made of the work of Mrs. A. A. McKenney and Rev. Ada Kennan. In 1889 a Western Branch was formed, which for six years rendered very efficient service, until by the discontinuance of the Western Association, in order to become a part of the General Conference Board, it seemed advisable for the Western Branch also to discontinue, and conduct its work as formerly under the direction of a western committee. This was done. Funds were transmitted to the committee. Cheering results have followed. As an illustration the first auxiliary was formed in Minnesota in 1882. In 1887 it was the banner state—a woman's society in each church and one where there was no church.

Near the end of the first decade it was evident that a charter was needed. It was granted by the state of Maine. Under it, with a few verbal changes in the constitution and by-laws, the society was reorganized in August, 1883. Inexperienced as was the organization, it labored with some difficulty to perfect

plans that were practicable and easily understood. A manual was issued in 1884, containing the charter, constitutions of its various organizations, valuable suggestions, and parliamentary rules, all in such complete and inviting form as to commend it to the needs of the workers and give a clearer understanding of the work. A second edition was published in 1887. Conscious of the increase of strength for accomplishing desired results by combining forces, convinced of the stimulation to thought and action which comes from association with the wisest, strongest, and best charitable, philanthropic, and reformatory enterprises of the world, it was evident this society could better solve some of the important problems in work of woman for women, by an affiliation with such organizations. Favorably impressed with the reports of its delegates to the first International Council of Women—Mrs. M. M. H. Hills and Mrs. M. M. Brewster—and strongly urged by the corresponding secretary, Mrs. May Wright Sewall, and the president, Frances E. Willard, it was decided by a unanimous rising vote, at the annual meeting, Laconia, N. H., Oct. 3, 1888, to become auxiliary to the National Council of Women of the United States. A telegram was sent Miss Willard informing her of this action. Results have proved the wisdom of this arrangement. New and better methods have been adopted and a greater impulse given to the work.

The perplexing social conditions which surround many homes early attracted the attention of this society. To reach and if possible improve these relations a department of Practical Christian Living was instituted in 1890. Mrs. E. S. Burlingame was appointed its general secretary, and for two years traveled extensively, organizing societies and preaching the gospel of a well-ordered, hygienic home life as essential to the foundation of a robust Christian character and successful Christian service. This department is now in active operation through the HELPER.

In 1893 calls for help were numerous. At the annual meeting in Brooklyn, N. Y., remembering the bountiful mercies with which their lives were constantly surrounded, it was decided to make of the regular meeting in May an annual public thank-offering service. Boxes, envelopes, and circulars are freely distributed under the direction of a finance committee, which reports increasing gratitude on the part of donors and an advance of from \$400 or \$500 to \$1000 in the annual contribution.

In 1891, when the shadow of a great sorrow brooded over Orissa, as two strong young men entered into rest, a day of prayer was appointed by the Foreign Mission Board, that a fresh baptism of the missionary spirit might descend upon the churches, that they might give of themselves and of their money to God's cause. The Woman's Society voted to approve and aid in the observance. So

signally were those prayers answered that the day of the meeting of the February auxiliary has become an annual day of prayer throughout the organization.

In 1894 the auxiliaries were instructed to make the November meeting one of thanksgiving for the blessing of increase of funds through regular avenues and important bequests. In 1896 an Emergency League was started, its members pledging themselves to help meet any financial emergency that might arise. The League now numbers one hundred.

In 1897 the fiftieth anniversary of the Freewill Baptist Female Missionary Society, a "Golden Memorial" was commenced, for the support of the Widows' Home in India, which at the end of six months amounted to \$606.

SUMMARY.

Twenty-five states, the province of Quebec, and India are represented in this organization. Its numerical strength is about eight thousand.

Representatives in India :

Susan R. Libby, 1874 ; left 1876 ; died 1878.

Mary W. Bachelder, 1876 ; came home 1883 ; returned 1890.

Ida O. Phillips, 1877 ; came home 1887 ; died 1889.

Hattie P. Phillips, 1878 ; came home 1889 ; returned 1892.

Dorcas F. Smith, 1882 ; came home 1891 ; returned 1892.

Lavina C. Coombs, 1883 ; came home 1894 ; returned 1896.

Ella May Butts, 1886 ; came home 1897.

Emily Barnes, 1894.

Mrs. M. C. Miner, 1890 ; came home 1895.

Julia J. Scott, 1894 ; went to her home in Scotland 1896 ; returned 1897.

Mary Sophia Phillips, 1896 ; left 1897.

Besides the support of these representatives, each woman in the field, whether of the General Conference Board or of the Woman's Missionary Society, receives annually an appropriation for local work among women and children, for the support of schools, zenana teachers, and Bible women.

Sinclair Orphanage, made possible by the generous gift of Rev. and Mrs. O. E. Sinclair, is the property of the society, also the Widows' Home, now approaching completion. These are located at Balasore. A building, to be named by the young people of Rhode Island, is now being fitted for kindergarten work.

Representatives at Storer college :

Lura B. Lightner, 1875.

Mrs. N. C. Brackett, 1880 ; left 1884.

Coralie Franklin, 1881 ; left 1893.

Kate C. Boothby, 1890 ; died 1893.

Marian G. Vale, 1892 ; left 1893.

Mary Brackett, 1893 ; left 1897.

Ella V. Smith, 1893.

Marilla M. Brewster, 1887 ; left 1888.

Jennie Baker, 1893.

Claire Sands, 1897.

In addition to the salaries of these teachers an annual appropriation is made to the domestic science department, caring for the study room, heat and light, and salary of the matron.

The first church to contribute to this society was Main St., Lewiston, Me. The first auxiliary was Haverhill, Mass. The first children's band was New Hampton, N. H. Wisconsin was the first western state to send money to its treasury.

At the first annual meeting, held October, 1873, the treasurer reported \$538.40 received since the preliminary meeting in June.

During the first eleven years \$28,601.96 was received, six missionaries were sent to India and three to Storer college, with scarcely a bequest.

Total receipts from June 16, 1873, to Aug. 31, 1897, \$165,238.90.

Total expenditures for home and foreign missions have been about equal in amount to receipts for these purposes, leaving on hand Aug. 31, 1897, a good working surplus with which to commence the year.

The permanent fund, composed almost entirely of bequests, was inventoried Aug. 3, 1897, at \$42,340.38.

Emeline S. Burlingame was the first president.

For twenty years Julia A. Lowell, the first corresponding secretary, sent her songs, carols, and melodies to cheer, her reports vital with the breath of missionary fields to inspire, and strong, earnest, heart-stirring appeals to her co-laborers to arouse them to more aggressive efforts. Although other duties have claimed her attention for the last few years, her interest in the organization is undiminished.

Of the officers elected June 12, 1873, three names have appeared upon each successive list to the present time.

Marilla Marks Huchins Hills headed the first list of contributions to this society with \$100. She also paid for the first five life-memberships. During all these somewhat tempestuous years she has been a sheet-anchor to hold this fragile bark to its moorings. Her gentle spirit and loving suggestions have many times calmed the troubled waters and helped others to see as vividly as herself the bow of promise spanning the arch above them. No more enthusiastic member keeps the missionary spirit aglow in the denomination than this same "Mother Hills," now in her ninety-first year.

Laura A. DeMeritte has devoted the wealth of her financial and executive

ability to the treasury of this society for twenty-five years, and in works most abundant has helped more perceptibly than any other individual to the attainment of present results.

One other, who after thirteen years of service as member of the "Board of Managers," has for the last twelve years had conferred upon her the honor of presiding over the deliberations of a band of women, whose heroic self-sacrifice, loyalty to personal conviction, generous appreciation of the opinions of others, abiding love for each other, and whole-hearted consecration to the cause of the Master, whom they serve, is seldom surpassed.

The life-membership now numbers between four and five hundred. Many whose names are there recorded have received the "new name."

We can almost hear the cheering words of these associates who have reached

"The land where every pulse is thrilling,
With rapture earth's sojourners may not know."

We can almost see the smile of approval on their glorified faces as we conquer the rough obstacles in our pathway, making of them stepping-stones to the heights which they have reached. We can almost feel the thrilling clasp of the hand outstretched to help us onward.

Hail, beloved comrades, and farewell! until we too shall know "how beautiful it is to be with God."

A CALL TO PRAYER.

Whereas at the next session of our General Conference the question of uniting the Woman's Missionary Society with General Conference on the basis known as the "unification plan" is to be discussed and voted upon; therefore,

Resolved, That all our women who are interested in the success of the W. M. S. and the denomination are herein requested to pray at home and in their auxiliary meetings that this question may be settled in accordance with God's will; and that any movement that is not in harmony with his purpose may have his hand laid upon it and be brought to naught.

MARY PERKINS DAVIS, ALICE M. METCALF, SARAH C. G. AVERY, LAURA A. DEMERITTE,	}	<i>Ex. Com. F. B. W. M. S.</i>
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WHY should we talk of the futility of life, and lose ourselves in vain regrets, as if dreams and mere personal longings were all we had to live for? Life is futile to those only who seek for its fruits in self-gratification. To those who see in it an ever-enduring conflict for others, it is ever fresh and full, a joy and an inspiration and a hope.—*T. P. O'Connor.*

SOME OF OUR WELL-KNOWN WORKERS.

IX.

MRS. A. C. HAYES.

BY EMMA J. C. RAND.

To those who originate plans for benefiting humanity, and who become our pathfinders in ways of usefulness, we naturally turn with allegiance. It is for this leadership in the early life of the Woman's Missionary Society and in all good works that Mrs. Hayes holds so large a place in our hearts to-day. She has interpreted widely her privileges and duties as a Christian woman, and has made her life, cast amid quiet scenes, eventful in good deeds. Of marked gentleness of bearing and naturally retiring in disposition, yet there is blended with the sweetness of her nature a vein of persistent endurance and firmness that has enabled her to realize sooner or later her cherished plans.



MRS. A. C. HAYES.

She was born in Turner, Me., Aug. 6, 1827. Her father, Francis Cary, was a man of influence, and his daughter Arcy began life with the double blessing of a Christian parentage and an inheritance of the best blood of New England. The atmosphere of her home was invigorating. A large family of brothers and sisters made it a scene of constant activity and varied interests, while the high ideals of both father and mother led them to strive for and appreciate the best.

While yet a child Mrs. Hayes gave evidence of unusual ability as a scholar, but as in many another New England home the conditions of life were not altogether easy, and the possibility of a liberal education, such as her nature craved, seemed denied her. However, she made the most of the school advantages of her native town, and when thrown back upon her own resources would not admit defeat, but resolutely devoted a part of each day to some particular line of study.

At the age of nineteen she was asked to teach the village school. This was a large school, numbering over ninety pupils, but her success was so marked that her course from that time became assured, and the next winter she was paid the unusual compliment of being urged to teach in her own district, where there were pupils of her own age and even older, with whom she had been a fellow student only the previous winter.

Now it became possible for her to go away to school, and studying and teaching she pursued her education. In 1855 she entered the Literary Institution at New Hampton, N. H., from which she graduated the following year.

Why recount all this? it is not an isolated case. True, it is not; but it is none the less inspiring, and with Mrs. Hayes it is the key-note of her later life of sympathetic helpfulness. The intense desires of her own nature quickened her ear to the cry of humanity and awakened her sympathy for all young men and women struggling for a broader life; while the stern discipline to which she subjected her own forces has made her a wise counselor and helper.

Her spiritual was not unlike her intellectual development. Always intense and conscientious, she tried for years to bring her life up to her standard of excellence, and to win the approval of God, but not till she was twenty years old did she consider herself a Christian. Then the meaning of that verse, "Seek ye first the kingdom of God, and his righteousness," was brought home to her with a force that could not be resisted, and it has from that time been her life motto.

In the summer after her graduation she married Prof. Hayes, who was then a teacher at New Hampton, and for three years they both taught in that institution. At that time large classes of young men were fitting for college, and much of their preparatory work in Latin was with Mrs. Hayes. Many who were then her pupils, and who have since become educators of prominence, still refer with pleasure to those studies and to her excellence as a teacher. Outside of the classroom also she found much to do for her pupils, and the influence of her character was a lasting power for good with many of them.

In the spring of 1859 Mr. Hayes was called to be pastor of the Free Baptist church at Olneyville, R. I. That Mrs. Hayes considered this as a field of usefulness for herself as well as for her husband is evident from the active part that she took in all departments of church work. Many interesting stories are told of her life there. One lady who was a member of the church at that time speaks in terms of such unqualified appreciation that I will quote a few passages from a letter of hers:

"I think that I can truly say," she writes, "that I have not known her superior as a pastor's wife. . . . She seemed ever to be seeking the spiritual welfare of those with whom she came in contact, while their temporal needs met with a sympathetic and as far as possible helpful response. I remember well how she made it practicable for more than one lone sister who lived far from the church to attend occasionally its evening meetings. She invited them to her home for the night, and in some instances there were standing invitations. . . . God only knows how great her influence for good over my own life has been."

After preaching five years Mr. Hayes in response to an urgent call became

principal of Lapham Institute, a Free Baptist school at North Scituate, R. I., and Mrs. Hayes went with him as preceptress. They had at this time two children—Francis, who was born at New Hampton, and Lizzie, a little girl of three years—and the change in their home life as well as in their labors must have involved no small sacrifice. However, Mrs. Hayes put her whole heart into the new work. She was an enthusiast in the classroom, and as a teacher of Latin and English literature was unexcelled; but she never forgot the true proportions of life, and labored earnestly for the spiritual as well as the intellectual welfare of her pupils. As a result of her interest many became Christians.

In 1865 Mr. Hayes became a professor in Bates college, to which position he had been elected the year before, and where he has labored uninterruptedly ever since, save for one year, which he and his family spent in Europe in study and travel.

Naturally their new home at once became a center of influence, attractive alike to young and old. Here their youngest son, Edward, was born, and here they have lived to enjoy long years of happiness such as are given to but few.

But Mrs. Hayes was never one to be absorbed in her own well-being, and many things outside her home claimed her interest. Long before our present society was thought of, she organized a girl's mission band in the church, and so wisely directed the efforts of the young people that at the end of the first year they were able to send over three hundred dollars to our foreign treasury.

A few years later, when the work in India began to languish for lack of funds, is it surprising that Mrs. Hayes felt that something could be done and something must be done by the women of the denomination to help along the great cause? She wrote to one and another of the leaders of the denomination, urging that a woman's society be formed, and in every way labored to make the plan practicable. How as a result of her letters and prayers and conferences the Woman's Missionary Society became duly organized the readers of the HELPER already know. At her suggestion a local society had already been formed in the Main Street church at Lewiston. In this society Mrs. Hayes has always been a valued leader, serving for many years as president, and always giving it her fullest support. Two at least of our missionaries to India bear witness to the value of her zeal and labors.

Of the "secret springs" of her beautiful life of service let her own words speak:

"From a child I lived very much within myself. In my twentieth year, after three weary years of intense struggling with mystery, I found the unseen Friend. That same year my whole being received a tremendous shock in the death of a very dear sister. Life now took on an entirely new aspect, nothing

merely temporal and external was worth living for. Jesus was now real and present, his life as if lived yesterday, his word as if spoken to-day. To help somebody know him and our Father, to be of some service to others in practical ways, helping them to be better and happier, this now became the one object worth living for. And if any good thing has issued from my life it is to be traced directly to this its definite purpose, fed and energized by secret hours with our blessed Lord. At every memory of the coming into existence of our Woman's Missionary Society my mind invariably reverts to some of those secret hours in the spring of '73. And distinctly to this same source is to be traced the part I have had in the work of the Woman's Christian Association here."

The best efforts of Mrs. Hayes's later life have been devoted to the interests of the working girls of Lewiston. A little over twenty years ago, in response to her appeal to the Christian women of the community, the Woman's Benevolent Association was formed, with the avowed object of lessening the perils of the homeless young girls of our own city. This association, which is entirely unsectarian, has been an untold power for good, and a few years ago crowned its efforts by opening a Young Women's Home in one of the pleasantest locations in the city. One cannot estimate how much of Mrs. Hayes's life has gone into this enterprise. It is to her a mission whose arduous labors largely absorb her vitality, and it stands to-day a monument to her unselfish enthusiasm for others.

In the light of what she has accomplished the motives that influence Mrs. Hayes are easily discovered. She has received freely of life's good gifts, and she would share them with others. Christ's love has meant much to her; she would have others rejoice in it. Her own life has been sheltered and happy; she would strive to shelter the lives of others. All of which means that she lives the Christianity that she professes, and her life is a light and a blessing.

Lewiston, Me.

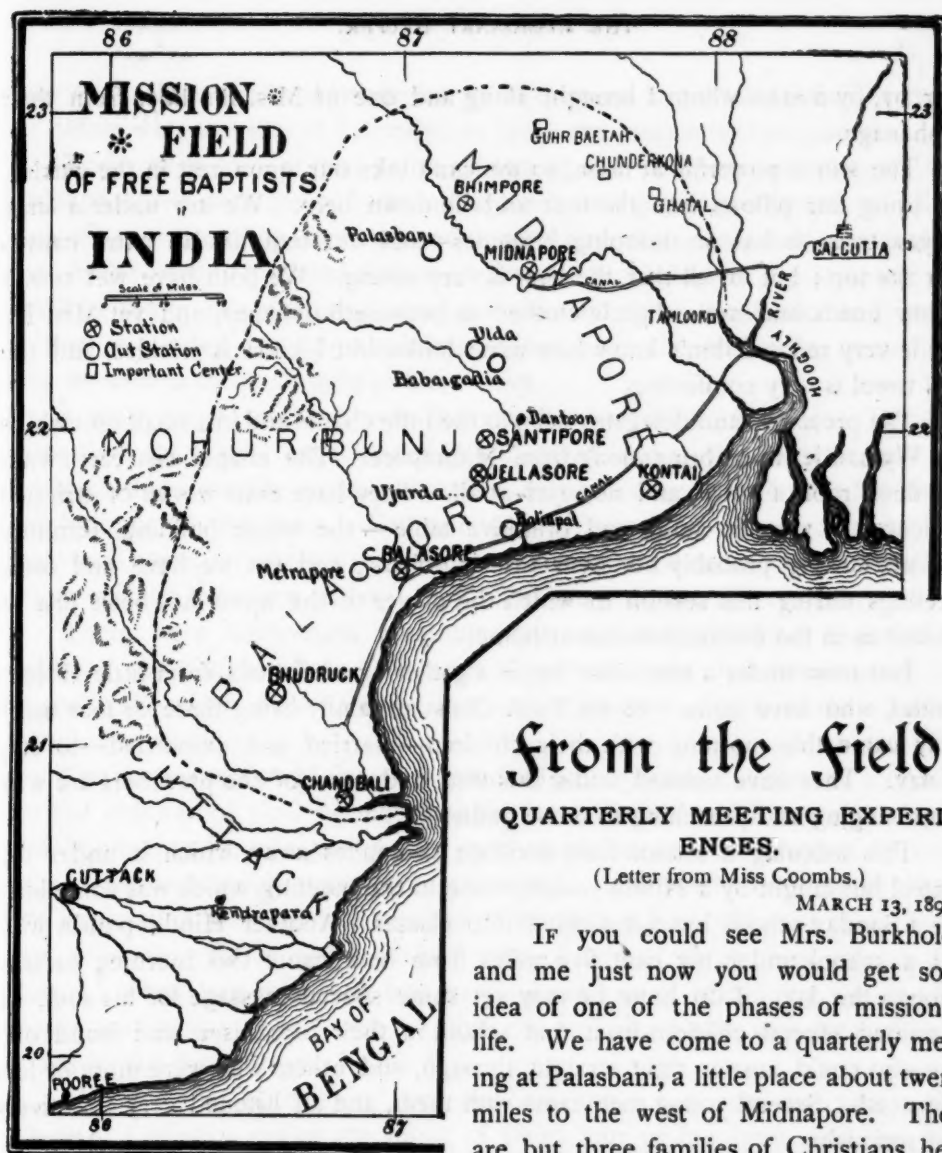
PUBLISHER'S NOTES.

As we celebrate this month the twenty-fifth anniversary of the organization of our Woman's Missionary Society, may we not make it a month of fruitfulness for our magazine by the appointment of twenty-five new agents.

Let those state agents who have not appointed a full list of quarterly meeting agents, and also such quarterly meeting agents as have not yet secured a local agent in each church, decide that this month shall see the work completed.

Your publisher will be glad to hear from every agent appointed this month, and in reply will send some practical suggestions to help you in your work. If the number of such letters received by the publisher exceeds twenty-five it will be all the better.

[MRS.] ELLA H. ANDREWS.



From the field.

QUARTERLY MEETING EXPERIENCES.

(Letter from Miss Coombs.)

MARCH 13, 1898.

If you could see Mrs. Burkholder and me just now you would get some idea of one of the phases of missionary life. We have come to a quarterly meeting at Palasbani, a little place about twenty miles to the west of Midnapore. There are but three families of Christians here, and two of them live in one house, so

there are really but two houses; but they were very cordial in their invitation to the Q. M., and a large company of delegates and preachers have come, so their hospitality is well taxed, but they seem happy in serving their guests and get into meeting more than I would have thought possible. There are twenty-seven from the outside, not counting Mrs. Burkholder and myself, who are the only white faces. She brought a small tent, in which we eat, but which is not large enough to accommodate beds, so our two garries are drawn up in front of the tent, and they constitute our sleeping-rooms. Our cooking is done under a tree

near by, by a man whom I brought along and one of Mrs. B's boys from their Orphanage.

The sun is powerful at noon, so we can't take our noon rest in the garries, but bring our pillows into the tent and lie down here. We are under a large banyan tree—it has no drooping branches—and our tent has an extra canvas over the top; but for all that the heat is very strong. We both have wet towels on our heads and are as lightly clothed as becometh decency, and yet Mrs. B's face is very red. I don't know how mine looks, but I know it prickles, and the cool towel is very comforting.

The preachers and delegates sleep in the little chapel and in a small tent which Mr. Wyman let them bring along from Midnapore. The chapel has earth walls and floor, roof of straw, and no seats at all. They have mats woven of stripped fig leaves, a wooden stool, and primitive table—the whole building, furniture and all, costing probably not over twenty dollars; and yet we have had some meetings during this session in which the power of the Spirit has been just as evident as in the costly churches at home.

Just now, under a tree close by, is a gathering of Santals, from little villages around, who have come “to see.” A Christian family living three or four miles away came this morning with their children—married and unmarried—to stay all day. They have cooked under this tree, and some of the preachers are with them, singing and preaching to those gathered.

This morning a school from a village two miles away, which is under my control but taught by a Hindu pundit, came to the meeting, which was something like a Sunday school, but not divided into classes. Another Hindu pundit who has a school under my care five miles from here came this morning to stay through the day. I do hope he may get some special message for his soul. I examined several children from that school in their catechism, and found one boy who could answer right straight through, and others who were more or less advanced. Several young men came with them, and all listened very attentively and seriously.

Monday, 2.30 P. M. The Q. M. is over and we are now on our way home. I am stopping through the heat of the day at a bungalow belonging to a company who cultivate indigo, and have houses here and there where their men stay at certain times of the year when the indigo is being gathered and prepared. This is empty now, and I have permission from one of their sohibs to occupy it whenever I want to in coming and going. Mrs. Burkholder was up and off toward Bhimpore as soon as Sunday was over, which meant about 1 A. M., and I hope reached home before the heat became too much to endure. It is about twenty miles from Palasbani to Bhimpore, and she traveled with bullocks the

same as I. It is a mile or two farther to Midnapore, and it would have been very hot before we got there, so I decided to break the journey at this place.

There were four of the native sisters in our company as delegates from Midnapore, one with me and the other three in a garrie by themselves. They have all been stopping here too, and having a regular picnic under one of the trees in the yard. My head feels the effects of those days in the tent, and I've had it bound up in a wet towel since ten o'clock. Mrs. Burkholder had a touch of fever yesterday, and her head was aching when she started for home, but I trust we shall both be all right in a few days.

I wish you could have seen the meeting yesterday afternoon. The little chapel had its seating capacity tested, and overflowed to the verandas, and a lot of people stood outside peeping in at the little holes in the walls called windows, and listening at the doors. The primitive table took up more room than we could well spare, but there was to be communion, so we could not put it outside, but we utilized the space under it by putting two little youngsters there.

There were thirty-eight communicants and enough others to make the audience come up to fifty. The room cannot be more than fourteen feet long by ten wide, which would simply be a corner in your church where a Sunday-school class would sit.

The pastor of the Midnapore church, Jacob, preached from the text, "Ye are the children of God through faith in Jesus Christ," and I kept listening for that Hindu pundit, who was giving good attention, and wondered if he could take in the wonderful truths being presented. It seemed to me he could not help contrasting the Christian method of worship at least with that of their own rites, when they dance and howl and have all sorts of ceremonies around their idols. I asked him afterward how he liked our way of worshiping God, and he simply said it was a good way. I shall try to have a talk with him when he comes in, the first of April, for his pay.

Home again, March 15. On our way home our road lay past a little village of Catholics, out of the midst of which four or five have read the Bible enough to become dissatisfied with what they have been taught by "the father," and have been baptized and joined our church here in Midnapore, though they still live among their Catholic neighbors. As we came along there last night these men were standing by the road to speak to us and urge us to stop with them for the night. They urged so persistently, and I could think of no special reason why we should not, that we stopped under a tree by the road, and the native teacher who was with me (who by the way was "Tiperi," whose letter was in the HELPER of January) went with me to the house of one of our converts. His father and mother are still Catholics, but they received us kindly and proceeded

at once to kill not "the fatted calf," but a goat, which seemed to be village property by the number of people who gathered round to see it divided and take their share. Meanwhile the darkness gathered, and I sat on a mat in front of the house and tried to have conversation with the children and whoever would talk with me, but they were all very shy. Afterwards I got out my hymn-book and a lamp from my garrie, and some of the converts came and sat down with me, and we sang lots of hymns. I wish you could have seen the picture. The singing drew a company who stood around us only half seen in the shadows, their costumes largely made up of what nature gave them. They stood at a little distance as if half afraid some spell was to be thrown over them; and, indeed, something of the kind seemed to happen, for gradually they all squatted about us and listened while we sang, and still stayed when we had all gathered together and had a simple Bible reading, but were gone before we had finished praying together. After this little meeting we talked together and then they said the rice was ready. Again if you could have seen my dining-room that night! It is impossible to describe it. The corner of a closed-in veranda in a basket-maker's hut. A little stand (a most unusual thing in a native house) and in front of it a stool. I was to have eaten on the floor, but they insisted on my using the "table." Tiperi ate hers sitting on the floor by my side. The courses consisted of rice and curry and slices of roasted goat meat with a drink of milk for dessert, all very palatable and served with such evident cordiality as to make it all the more enjoyable. After finishing this we made our adieus, for we knew we should want to start this morning before they were up, and Tiperi and I made our bed in the garrie and slept there. Not much sleep for us, however, for the garrie was by the side of the road and only a few rods away was a Santal village where they were having a dance. Their music consisted of two or three drums and some kind of cymbals and the monotonous singing of two or three voices. What was at first distracting grew monotonous in time, however, and we did sleep, but only in snatches, for trains of oxcarts with squeaking wheels would go by now and then, or some fresh outburst on the part of the musicians would startle us. We got off in good season and home a little after sunrise, and found Mr. and Mrs. Wyman and Miss Landes wondering what had become of us. Dr. Mary is out to Bhimpore with Miss Wile, who is preparing to sail for home on the 20th of this month. They will probably be in to-morrow and go to Calcutta the next day. Miss Wile is very poorly and everyone feels that a longer stay in her present condition would result either fatally or in a state of invalidism.

To-day has been busy with waiting duties. A band of hope meeting in the morning, a big pile of letters to be looked over and the commissions in them noted, a sick man to be visited, zenana teacher's reports to be received, urgent

letters to be answered, a trip to the bazaar, teacher's meeting this evening, and now this letter to finish—it is already so long that much must be left unsaid.

I do not dare to "lift up my eyes" to "behold the fields" white to harvest, for the "laborers" are "so few," with no prospect of reinforcement, that to look beyond that which our own hands can reach, and to think of the untouched harvest just beyond, is to lose heart for anything. So we just work away at that close by. We need men—strong, consecrated, sensible men; men able to stand in Portland pulpits, men able to hold large audiences at Ocean Park. They are none too good for India. When will they come?

L. C. COOMBS.

TREASURER'S NOTES.

"For the battle is not yours, but God's."

TWENTY-FIVE earnest, expectant years! Years of fears and hopes, of work and rest, of shadow and sunshine; years of whose history much can never be written, but memory is keenly alive as your quarter-century treasurer approaches their close. I know no better summary to make of them in a few words than those I have quoted, "For the battle is not yours, but God's."

Again and again we have lived the experiences recorded in Second Chronicles. But for the assurance that "the Lord will be with you," many a time heart and flesh would have failed. I record this fact, because I believe that God should be recognized as our guiding power through these years, alike through failures and successes.

A few reminiscences of the beginnings and the endings of this quarter-century may not be out of place in the Treasurer's Notes.

I well remember when the Woman's Missionary Society was organized. I was a young woman, a bookkeeper in the *Morning Star* office, then in Dover, N. H. At that time I only knew about Free Baptists through men and women in the office and in the Washington St. church (of which I was and still am a member) who were denominationally connected. Among them were Dr. Day, Mother Hills, Rev. I. D. Stewart, and Mrs. Mosher. I remember well the morning Mrs. Day came to me and asked if I would sign a call for a meeting of F. B. women in Center Sandwich, N. H., to organize a Woman's Missionary Society. I refused to sign it, on the ground that I knew nothing about the proposed organization. Probably only three or four of the women who helped in making me your treasurer knew me at the time. To Mrs. Hills, Mrs. Stewart, and particularly to Mrs. Mosher, I owe a debt of gratitude for putting me where I now believe God wanted me to be. I have been tempted since to be deflected from this work by a much larger organization, but was always hedged in by a duty so

imperious that I knew my place was here. And what matters it where we are, so long as we are assured that God is pointing the way in which we should go?

I remember, too, the day when the first contributions for the society were brought to me by Mother Hills, and here is my first entry in the cash-book of the society: "1873, June 16, Mrs. M. M. H. Hills, Fabius, N. Y., \$100.00." How fitting it was that a leading spirit in the Female Missionary Society should open the accounts in the new organization.

Should I undertake to recall the making of a new constitution, the chartering of the society, and other vital points in our history, this number of the *MISSIONARY HELPER* would not be large enough to tell the story. The best summary I can make in a few words of these past experiences is, that, through our difficulties, for we have had them; through even misunderstandings, for these too are the common lot of human institutions; through our efforts to recognize and sustain woman's individuality in work—I think we hold an honorable place among women in this respect—which has some time cost us pain and perplexity, we have been brought to the Beulah land beyond. So that our record as a society is one of sunshine and blessed experience. Once in the years has a quarter closed with a considerable deficit, but that was promptly met by a lady contributing \$500, which fully met the need.

What have the years taught us? Many valuable lessons, some of which are closely associated with the closing days of this quarter of a century. No one who studies our history carefully will doubt that the F. B. Woman's Missionary Society has had a mission. Had I time I could say many things about this mission, but one very striking feature concerning it I wish to emphasize. It is that the society has developed women denominationally.

There have been opening opportunities for woman's work everywhere, but this was our chance to help in the F. B. denomination. This society has been a training-school for larger service in our beloved Zion. As the years go by our work changes, but still the denominational duty does not change. As we close a quarter of a century of service a pertinent question is, How can we serve the denomination best in the future? Indeed, in these closing hours we find ourselves face to face with this problem in the form of the so-called "unification plan." It may be we shall celebrate the occasion by adopting it!

I know, dear sisters, we look upon the issue with differing views; I know we have fears and misgivings—none more, possibly, than your treasurer—but I wish every one of us would gather up our fears and questionings and differences and cast them upon God, with the prayer, "Thy will be done." O that each one of us could hear the command given to Judah, "Set yourselves, stand ye still, and see the salvation of the Lord with you." In this way we can keep level-headed

and calm and assured of the power of God and the ultimate triumph in this discussion of what is best for us as a society and as a denomination.

As you well know, personally I think the time has come when men and women can unite their interests in denominational work on the plan proposed, without endangering the interests of either party. So far as this plan has been submitted to the action of women, it has been indorsed by at least a two-thirds vote, though in one case the action was carried by mutual compromises. It was first indorsed by the executive committee of conference board. The next test it will be subjected to will be in General Conference, composed of over three-quarters men. Should the men indorse it, it will be submitted to the state auxiliaries of the F. B. Woman's Missionary Society. Should these societies indorse it, their action will be ratified, as pledged by the General Society.

No one can tell what fate the plan will meet in General Conference. The very best elements in the Woman's Society want, I believe, God's will to be done, and I trust are praying it may be. Indeed, men and women alike who have the good of the whole at heart have this will uppermost in their thought.

Whatever happens, let us not lose sight of one fact. It is that the personal responsibility of women in missionary work must be maintained in the local church, quarterly meeting, yearly meeting and association societies, and in some general governing body, whether it be an independent W. M. S. or General Conference. And this responsibility cannot be assured unless the organization in which we work call for the full play of our abilities as women. For this reason we want as a motto, "Solidarity of Women." Whatever we do, let us keep together, for only in this way shall we serve our denomination best. Solidarity of women as women, as there is solidarity of men as men, and then oneness of these individualized factors—for there is the woman nature and the man nature, each distinct and yet both needed in combination for service—is the need of the hour.

Should the unification plan succeed, let us carry it out, in the spirit of the intention, faithful to duties it confers upon us. Should it fail, let us stand by the present Woman's Missionary Society, seeking through it to serve the denomination until such time as God shall open other ways that may have the hearty support of men and women.

The years which have come and gone so quickly, teach us that we can look toward the next quarter-century with assurance and confidence that, so long as God's will is ours, our way even in the midst of perplexities will ever be illuminated by the sunshine of his presence, and every cloud will have in the right time a silver lining. Some of us will not see another quarter of a century of service, but, wherever we may be, let us hope that we shall be busy doing the will of God, and know more perfectly than we now do that "faith and works win."

The India committee of General Conference has given the use of a building for kindergarten purposes, and the young people of Rhode Island have voted to repair the building and name it. This will put the kindergarten work on a stronger basis, and so directly affect the educational work in our field in India.

During April the support of two children in Sinclair Orphanage has been pledged, one by the estate of Susan C. Clark, giving enough to support a child five years, and the other by a friend.

The first person to take a share in Miss Baker's salary is Miss L. A. Ball of Keuka College, N. Y. She says, "I take great pleasure in sending for a share."

The Roll of Honor has some substantial additions, and I trust the junior missionary concerts in June will further increase the list, as any one sending four dollars as a collection can be enrolled.

These are stirring times, which tend to divert many from our missionary work. For this reason the few need to be on the alert, as salaries and zenana expenses and children's support go on just the same, war or no war.

LAURA A. DEMERITTE, *Treasurer.*

"SOMEBODY ELSE."

PERHAPS we think we are pretty busy people, but we are idle compared with a poor slave whose name is "Somebody Else." Whenever an awkward bit of work has to be done it is sure to be left for her.

At a meeting, if the speaker asks for a good collection, people hope that "Somebody Else" may be able to give more than they "can afford at present."

If collecting cards or missionary boxes are proposed, a hesitating voice says, "I am always glad to do what I can, but as for collecting, I must leave that for 'Somebody Else.'"

If a bit of practical self-denial is proposed, there are excellent reasons given why it should refer solely to "Somebody Else."

Now and then when a meeting is arranged for, so many persons stay at home "to leave a seat for 'Somebody Else'" that the poor creature would need a thousand bodies to fill all these reserved seats.

If a ringing call to go to the perishing heathen is heard, ten to one "Somebody Else" is put forward as the very one for the work.

Just sit down for five minutes and think. Can you expect this unfortunate "Somebody Else" to do everything? How can she give, and collect, and deny self, and attend meetings, and go to the heathen for the hundreds of people who pass their duties on to her?

Now, no matter what others do, you let "Somebody Else" have a rest. Give her a well-earned holiday, and, every time you feel inclined to leave anything for her to do, do it yourself!—*Awake.*

Helps for Monthly Meetings.

TOPICS FOR 1898.

June—Alexander Mackay, Uganda's Engineer.
 July—Review of Twenty-five Years (F. B. W. M. S.).
 August—Alexander Duff, India's Educator
 September—James L. Phillips and S. S. Work in India.
 October—Kenneth Mackenzie, China's Physician.
 November—City Missions in America.
 December—Missions and Temperance.

JULY.—REVIEW OF TWENTY-FIVE YEARS OF SERVICE OF THE WOMAN'S MISSIONARY SOCIETY

SUGGESTIVE PROGRAM.

1. Singing.

2. Responsive Bible reading :

Leader. O Lord, thou art my God; I will exalt thee, I will praise thy name: for thou hast done wonderful things. Isa. 25: 1.

Response. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat. Isa. 25: 4.

Leader. Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed. Ps. 65: 1.

Response. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men. Ps. 107: 8.

Leader. Watchman, what of the night? Isa. 21: 11.

Response. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Isa. 9: 2.

Leader. There remaineth yet very much land to be possessed. Josh. 13: 1.

Response. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee. Gen. 13: 17.

Leader. Say not ye, There are yet four months, and then cometh harvest.

Response. Behold I say unto you: Lift up your eyes, and look on the fields; for they are white already to harvest. John 4: 35.

Leader. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. Matt. 9: 38.

Response. And who is sufficient for these things? 2 Cor. 2: 16.

Leader. The Lord giveth the word.

Response. The women that publish the tidings are a great host. Ps. 68: 11.

Leader. The wilderness and the solitary place shall be glad for them.

Response. And the desert shall rejoice, and blossom as the rose. Isa. 35: 1.

Leader. Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in thy land. Deut. 15: 11.

Response. They helped every one his neighbor: and every one said to his brother, Be of good courage. Isa. 41: 6.

Leader. The liberal deviseth liberal things. Isa. 32: 8.

Response. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring, for all manner of work which the Lord had commanded to be made. Ex. 35: 29.

Leader. Who then is willing to consecrate his service this day unto the Lord? 1 Chron. 29: 5.

Response. Behold thy servants are ready to do whatsoever my lord the king shall appoint. And let the whole earth be filled with his glory. Amen and amen. 2 Sam. 15: 15; Ps. 72: 19.

3. Prayer for God's blessing upon our future work as it has been upon the past.
4. The Story of Twenty-five Years. (With a brief catechism by the president at the close, compiled from the "summary" of Mrs. Davis's paper. Questions answered by all.)
5. "Marching Song" (by a band of juniors, who march in for this number and out at its close.)
6. Symposium (three-minute talks):
 - (a) What is our strongest point?
 - (b) What is our weakest point?
 - (c) Children's work; its past and future.
 - (d) The MISSIONARY HELPER; experiences of agents.
 - (e) What constitutes an interesting program?
 - (f) Present duty to our foreign field.
 - (g) Personal responsibility of women in missionary work.
7. Brief consecration service. Chain of prayers.

COVENANT HYMN.

Tune, "Break Thou the Bread of Life."

Saviour, thy covenant grace
 Seeks even me;
 With humble, reverent face
 I turn to thee.
 For me forsaking all,
 Exiled from heaven,
 Dying, thou sealedst me
 Redeemed, forgiven.

Now on my waiting ear
 Breathe words divine:
 "Yield not to doubt and fear,
 For thou art mine.
 My law within thy heart
 Shall guide thy feet.
 My spirit ever near
 Makes duty sweet."

Saviour, what wondrous love
 Cares for thine own,
 Thy promised grace I'd prove,
 Serve thee alone.
 Gladly I hear thy call,
 Jesus, my Lord,
 Pledge thee my all, and trust
 Thy covenant word.

—Selected.

In closing repeat in concert the following "covenant":

Grateful that I know that my Redeemer liveth—
 Mindful that vast millions of women and girls can never hear the "tidings of great joy" unless Christian women be sent to them—
 Remembering that Jesus made loving obedience the supreme test of discipleship, and that his last most solemn command was, "Go teach all nations"—
 I gladly enter into this covenant of obedience, that I will not cease to make offerings of prayer, time, and money, to the end that the daughters of sorrow in heathen lands may know the love of Jesus.—*Mission Studies.*

Words from Home Workers.

MAINE.—*North Berwick.* Our auxiliary held a public meeting in the church Sunday evening, March 27. The committee in charge secured the services of Mr. O. T. Hill of Rochester, N. H., who gave an illustrated lecture on India, showing many stereopticon pictures of interest pertaining to our own mission field. The lecture was instructive and brought to mind things unknown to the many who were present, and the pictures impressed and interested people where words would have failed. No one could fail to be convinced of that nation's need of Christianity, if only from the standpoint of humanity. The collection was \$10.66, and aside from light expenses will be given to the F. B. missionary work in India.

HOW ONE WOMAN GOT SUBSCRIBERS FOR THE "MISSIONARY HELPER."

II.

SOME years ago a F. B. clergyman was called to the pastorate of a church, nestled among the hills of a country town in New England. While he was becoming acquainted with his people and gathering up the lines of work his wife was looking the parish over to see if there was any department for which she might be responsible. Now this sister was not a "gifted" woman who could thrill audiences with her eloquence or write fine articles for the periodicals of the day. She was just a humble wife of a country minister, but she loved her Master and was anxious to show her gratitude for the blessings brought into her life by the gospel of Christ.

This woman was a loyal Free Baptist, and sought to assist by word and deed all the enterprises of the denomination, but there was one organization in which she was especially interested, and which she believed in with all her heart, the Woman's Missionary Society. On making inquiry she learned there was no auxiliary and very little interest in missions in their new parish, although a few faithful ones had each year sent their mites to the different benevolences supported by the denomination, including the Woman's Missionary Society. The want of interest there, as in nearly every place, was owing to lack of knowledge. After consultation with a few of the leading ladies an auxiliary was formed. Though few in number, the members were interested and anxious to learn, first about our own field at home and abroad, then of general missionary work throughout the world.

Only one HELPER taken in the place! This pastor's wife explained the imperative need of acquaintance with denominational literature, in order to be-

com: intelligent Free Baptists, and spoke enthusiastically of the HELPER, the only missionary periodical, telling them it was the child of the Woman's Missionary Society, needing the love, prayers, and tender care of each member; its price so low every one could have it, for it cost less than one cent a week! A number of subscribers were secured among the members of that auxiliary. In every meeting, which occurred once a month, the HELPER was made an important factor in creating a deeper interest, a greater enthusiasm in the work. Here were found letters from missionaries right from the field, often accompanied by pictures of their faces and homes; reports from different states both of money raised and work done; programs for meetings; interesting, touching articles on different phases of the work, both original and selected, with the closing number of the year giving a full report of all the work done at home and abroad.

It was gratifying to hear the comments from the readers: "I never dreamed the MISSIONARY HELPER was so interesting," "Why, I wouldn't be without it for twice its cost," "That last number was a treasure, worth the whole year's subscription," etc. When making calls it was the custom of this pastor's wife to take a copy, and if opportunity offered show it to the sisters and invite them to subscribe, emphasizing the importance of having a religious periodical in the family, especially one of their own denomination, and the cost so small. She also loaned her own numbers wherever she could find readers, and at the socials watched for opportunities to present the claims of this little monthly visitor. Each year the subscription list has grown—from one copy to over twenty at last report. With increase in number of HELPERS came increased contributions—church meets its missionary apportionment, shares are taken in Miss Barnes's salary, money raised for famine orphans and other benevolences.

What this woman has done anyone can do. The principal thing necessary to success is love for the work. If love is sufficiently deep, courage and persistency will be shown in the efforts to introduce the sisters and the publication to each other. The reward will come in seeing the acquaintance ripen into friendship until the two become inseparable.

S. C. G.

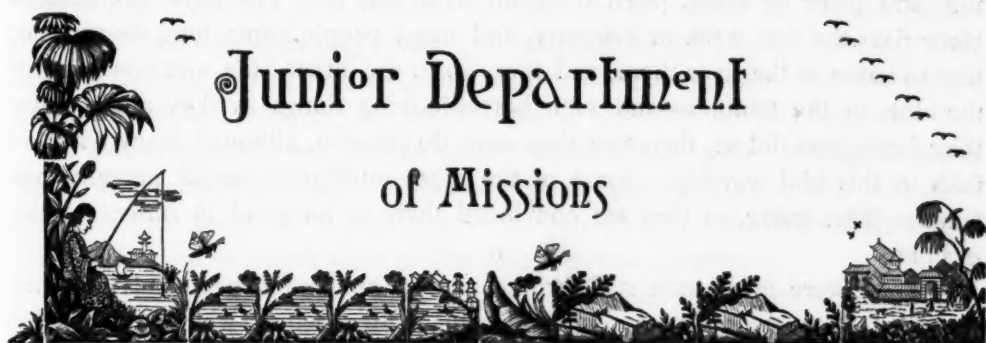
TAKE NOTE:

ALL matter intended for publication or notice in this magazine, and all exchanges and books for review, must be sent directly to

EDITOR MISSIONARY HELPER,

Dover, Me.

Everything has to pass through the editor's hands before it reaches these pages, and it will save much time, trouble, and possible loss if all will heed the requirement.



MARCHING SONG.

We are little soldiers,
 Very young and small,
 Marching on to vict'ry,
 Jesus loves us all.
 Little Bible soldiers,
 Glad we march along,
 Knowing though we're feeble
 God can make us strong.

Our's is Bible armor,
 Our's a Bible sword,
 'Tis with this we battle,
 Trusting in the Lord.
 Jesus is our captain,
 Jesus is our shield,
 To his little soldiers
 Satan soon must yield,

CHO.—Clap your hands together,
 Step together all,
 March like little soldiers,
 At their captain's call.

—Selected.

AT THE KOWPORE JATRA.

[Letter from the children's missionary.]

DEAR JUNIORS :

Although I have thought of it many times I have not sent you a letter since last November. The cold season has been a busy time, and I will now tell you something about it. The 2d of December I returned from Balasore, bringing with me two more Bible women, Muriam and Monie, to go with us for work into the "mofussil," or country. During this month we went out eight miles and visited a number of villages, but our stay there was not so long as we intended, as Muriam fell off the high veranda of the bungalow where we staid, and dislocated her hip. As quickly as possible I brought her into Bhudruck, and in less than twenty-four hours the native doctor had replaced the bone. She could not even ride in a cart for two months, but we are very thankful to God that she can now walk again and go out to work for him. He answered our prayers for her recovery. Dear juniors, did you ever notice how many of our prayers God answers when we do our part?

In January the mahashoy, or head man, of a large village called Kowpore, some distance from here, sent word that if we would like to come and preach at

the jatra there he would pitch a tent for us to stay in. The jatra was held for three days the first week in February, and many people came long distances on foot to bathe in the river there, and then go to the other side and bow down to the idols in the temples—and such horrid-looking things as they are! But—their forefathers did so, therefore they must do likewise, although many have lost faith in this idol worship. Some of the more intelligent people prevent their families from going, as they are convinced there is no good in observing this custom.

There were many little stalls where various kinds of native candy, parched rice, and other things, were sold, and some native people who speak English called it a fair. When we arrived we found everything in readiness; the tent was pitched in a beautiful mango grove, and just then the trees were loaded with blossoms. They are not pretty but the air was full of the fragrance. And to our surprise we found another tent without sides pitched for a preaching-place. Our preachers, Joseph and Caleb, preached, and we sold many Oriya books and tracts. One day as Joseph was preaching a man interrupted him and said, "We never heard of this religion until the white people came here; our fathers and grandfathers were Hindus, and we do not want any new kind." In this part of the country the new railroad is being built, and natives and foreigners alike are interested, and Joseph replied, "You know the new railroad is coming, but your fathers and grandfathers never rode in that kind of a "garry," so you must be very, very careful that you don't." At this they laughed, for all would like to ride on the "rail garry" when it comes.

The mahashoy showed us much kindness in every way, and although not quite well came once and listened to the preaching. We were very glad to be invited to this village, for I must tell you a few years ago our missionaries went there to preach and were actually driven away. Many listened and many bought books or tracts, and who can say whether we may not meet some one in heaven who first heard of Christ at the Kowpore jatra in 1898?

Another place we went was to Akhoyapada (a long name you will not know how to pronounce). This time we went not by bullock cart, but by the canal steamer. A few Christians live there who came from Cuttack, and we were very glad to see one another. No missionary lives there, but one man who is an earnest Christian goes out whenever he can to work among the heathen. We had a prayer meeting one morning at his house.

Wednesday and Saturday are market days here in Bhudruck. At the little stalls the people can buy rice, dahl, fish, salt, spices, vegetables, fruit, cocoanuts, and many things they need for this life. But our place under the trees is the only one in all the large market where little books and tracts can be found, and

these tell of Christ the true Saviour and the way of eternal life. They gather around to hear the speaking, reading, or singing, see the books, and every time some are bought and carried away into many different villages. For the people come from far and near, and hundreds of them, especially on Wednesdays.

I always go with one or two native workers, and enjoy helping them, a change from my other work. There are always plenty of boys, and they often buy a one-pice book. For a book-mark we give them one of the Sunday-school lesson picture cards which some of you sent me from America.

God bless all my junior friends across the seas and every one who may read this.

Your missionary,

E. E. BARNES.

Bhudruck, India, March, 1898.

THE JUNIOR OFFERING.

THIS is the junior's month—the month of flowers and birds. I trust many of you will carry out the program for a junior missionary concert as given in the May issue of the MISSIONARY HELPER. I hope too you will take a collection for the children's missionary, Miss Emilie Barnes.

Twenty-five years ago this month of June, the F. B. Woman's Missionary Society was organized. Is it not a good time for the children to celebrate its anniversary, with music and songs and silver?

Let me suggest that whenever the collection equals \$4 the money be sent to the treasurer, with the request that the children be enrolled in the "Roll of Honor," for a share in Miss Barnes's salary. Who knows but in this way 100 shares will be enrolled by July 1? Of late one band has pledged three shares, and another increased its number.

Let me suggest also that a report of every junior concert at which a collection is taken for our work, be sent at once to the editor of the MISSIONARY HELPER, Mrs. Nellie Wade Whitcomb, Dover, Me. How inspiring it would be to see the junior department of the HELPER once filled with short, bright reports. Try it.

LAURA A. DEMERITTE, *Treasurer.*

CHILDREN'S TIME TABLE.

SIXTY seconds make a minute;
 How much good can I do in it?
 Sixty minutes make an hour—
 All the good that's in my power;
 Twenty hours and four, a day—
 Time for work and sleep and play;
 Days three hundred sixty-five
 Make a year in which to strive,
 Every moment, hour, and day,
 My dear Master to obey.

PARTNERS.

A STURDY little figure it was trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to further acquaintance.

"You are a busy little girl to day."

"Yes'm."

The round face under the broad hat was turned toward us. It was freckled, flushed, and perspiring, but cheery withal.

"Yes'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"O, we have it in the cistern mostly, only it's been such a dry time lately."

"And there is nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good girl to help her."

It is not a well-considered compliment, and the little water-carrier did not consider it one at all, for there was a look of surprise in her gray eyes and an almost indignant tone in her voice as she answered, "Why, of course I help her. I always help her to do things all the time; she hasn't anybody else. Mother'n me's partners."—*Selected.*

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for April, 1898.

MAINE.

Biddeford aux. F. M.	\$15.00
Biddeford a friend F. M.	1.00
Brunswick 1st F. B. S. S. Miss Barnes	1.00
Dover and Foxcroft aux. (25 cts for Miss Barnes	3.75
E. Corinth Mrs. A. McGregor	1.00
E. Corinth Mary B. Wingate	4.00
E. Dixfield Junior Mission Band (F. B. ch.) for Miss Barnes	4.00
North Berwick aux.	9.88
North Berwick aux. for Clara Dexter	14.00
Raymond Mrs. A. J. Plummer H. M.	1.00
Raymond Mrs. Celestia Plummer H. M.50
Raymond Miss Abby F. Phinney H. M.50

NEW HAMPSHIRE.

Candia Village Young Friends Society Miss Barnes	1.00
Candia Village Harold I. Frost Miss Barnes . .	.50
Candia Village Mrs. R. D. Frost (T. O.) . . .	1.00
Chocorua for education of Susan C. Clark in India	125.00
Chocorua a friend for education Sadie S. Clark in India	25.00
Gonic Soc. for Miss Barnes	2.00
Hampton Pearl Seekers Miss Barnes	1.00
Lakeport estate of Miss Ellen A. Cole for support of widow	30.00
New Hampton aux.	8.00

Rochester juniors	\$8.00
Wolfeboro Q. M.	3.68
Wolfeboro ch. for Miss Butts	10.00

MASSACHUSETTS.

Lowell Paige St. ch. Mrs. E. S. Cole	2.00
Lowell Paige St. ch. Mrs. E. S. Cole member fee	1.00

NEW YORK.

Brooklyn Miss E. F. Buker for child in S. O. .	25.00
Keuka college Lucinda A. Ball for Ind. Dept. at Storer	5.00
Landville Center Jun. Mission Band for Miss Barnes	5.00

MINNESOTA.

Mapleton Miss Soc. (1-2 Home 1-2 F. M.) . .	13.00
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WISCONSIN.

A friend for Storer	9.00
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NEW BRUNSWICK.

St. John a friend for memorial	5.00
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Total \$335.81

LAURA A. DEMERITTE, *Treas.*

Dover, N. H.

per EDYTH R. PORTER, *Asst. Treas.*

